

Two little workes defensiue of our Re-
demption, That our Lord went through
 the veile of his flesh into Heaven, to ap-
 peare before God for vs.

Which iourney a Talmudist, as the Gospell,
 would terme, a going vp to Paradise: But heathen
 Greeke, a going downe to Hades, and Latin,
Descendere ad inferos.

Wherein the vnlearned barbarous anger God and
man, saying, That Iesus descended to HELL: and
 yeelde vnto the blasphemous Iewes by sure
 consequence vpon their words, *That*
he should not be the Holy one
of God.

BY HUGH BROUGHTON.

If any man love not the Lord IESVS, let him be
Anathema Maran Atha. 1. COR. 16.



BY knowing that *Hades*, a terme vsed in the Creede, is the place generall, where soules are before Gods throne, diuided there, far enough, by heauen & hell, so that in speach of the holy, *Hades* the generall, by difference of the Person, is *Heauen*, and in the wicked, *Hell*, as we cōmonly terme *Hell*: which place is on high, out of this world by Apo. 14. & all Iewes in *Cether Malc.* fol. 11. by knowing of this great light cometh to Religion. First their opinion falleth, who thank God for sending his sonne to redeeme the Fathers from *Hades*, to *Paradise*: that is, from *Paradise* to *Paradise*. So *Limbus Patrum* and *Purgatorie* fall: when *Hades* hath onely two partes, Heauen and Hell. So our madnes falleth, who in the Creede, put for that Part of *Hades*, which holdeth the faithfull, and is heauen or *Paradise*, the part which holdeth the wicked, and put for Heauen, Hell, to which they that goe, perish for euer. Here standeth the Article: Our Lord being in body crucified, dead and buried, had a soule immortall, as all men, which went hence to God: & being in *Hades*, holy, had not hell but heauen. This is all. When the Gospell began scant any held soules immortall. *Pliny* sheweth that. Therefore it was needfull the Creed should haue it. When the immortalitie was graunted, very many Creedes did omit the article: because in speach of a man, to die & to go to *Hades* is all one. Of an horse, Grekes would say, *he is dead*. Of a man, more: *He is dead & gone to Hades*. This matter vnknown hath vexed the world by ignorāce of one Greeke worde. And two Bishops vexed their owne. Against whom two smal writings folow: besides much otherwise printed & written to them. The style is not of their gall, but it may gall, in mildnes.

The argument of the Admonition following.

BR. wrote vnto Queene Elizabeth, that King Edward the sixt and her Maiesty, swearing to the Gospell, sware to this, That to goe to *Hades* in the Creede, was to goe to *Paradise*, euen by Heathen Greeke: to whom *Hades* is the world of soules: in which the holy haue *Paradise*, and the godles, *Gehenna*, Both be on high before Gods throne. And Br. commended the cause to Q. Elizabeths M. and the King of Scots Maiestie. Against that a libell was allowed to scoff the Scottish mist, penned by some Belial Bar Lo: and against saluation Bilson raged: as this short worke telleth.



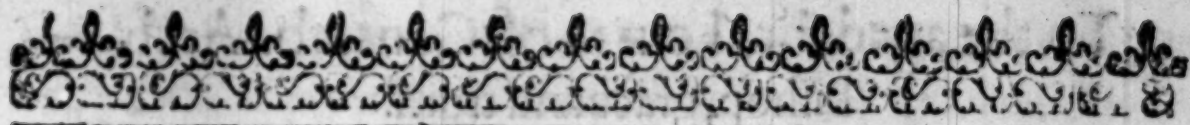
A lye resumed of D. Bilson.



*O*ctor Bilson in his sermon booke against Ma-
ster Iacob, folio 419. sumeth thus: First then
tell your abettor that all the Realme will
take him not onely for a rayler against all
honestie, but a lier against all duty that
voucheth so cōfidentlie: King Edward the
sixt and his subiectes helde that Christ his soule never went
to *Gehenna*: and the Realm knoweth the Qu. oath, as also the
Q. adventureth her eternall state. These be no states to come
within his vncleane mouth. He may doe well to remember
who they be of whom it is written: They despise governe-
ment: and speake ill of them that be in authoritie, as raginge
waves of the sea, foming out their owne shame. *Thus the D.*
writeth. Marke now the Zurich confession, which K. Edw. and
Queene Eliz. allowed. Per inferos intelligimus non locum sup-
plicij designatum impijs, sed defunctos fideles, quemadmo-
dum per superos adhuc superstites in vitâ. Proinde anima
Christi descendit ad inferos, id est, delata est in sinum Abra-
hæ: in quo collecti fuerunt omnes defuncti fideles. Ergo
cum Latroni secum crucifixo dixit, hodie mecum eris in Pa-
radiso, promisit ei consortium vitæ, & beatorum spirituum.
Licet enim Dominus descendisse dicatur, fit tamen ex more
loquendi. Confitemur in hoc articulo animas esse immor-
tales, easque protinus à morte corporeâ transire ad vitam.
This is the Zurich confession, allowed by King Edward and Qu.
Elizabeth: So Descending must be granted to be Ascending, and
Hell

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ue Creede.

Hell to be Paradise. If our Bishops misse in termes, they must blame them selves: and not rage with hereticall Satanean madnes vpon such as force them to faith. Now what grace the D. hath in his wordes, all may soone iudge: considering what him selfe graunteth: and how in his escape afterwarde he differeth from all the worlde. This was the question: Whether our Lords soule went hence to Gehenna: or hence to Paradise: Iohn Cant. and all vexed by him know that, and for one of these two opinions the Princes religion was to be esteemed. And if I. C. had invented a going from Paradise to Gehenna, Geneueans would haue renowned him over the world. Now marke how rightly the right reverend Father and Doctōr taketh of him selfe the lye vnto him selfe, fol 219. We haue no warrant in the word of God so to fasten Christs soule vnto Hell for the time of his death, that it might not be in Paradise before it descended into Hell. Now Iohn Cant. will graunt, that he damnethe them both: and iustifieth the adversary, as a Greeke Epistle printed at Hannawe required Sir Iohn Fortescue once Queene Elizabeths greek Reader, to determine, whether both Bishops were not condemned most certainly by their owne graunt. The ridiculous feigning of a new Satanean fable that our Lord went from Paradise to Gehenna: and to Hades, as from Paulls to London, from Winchester to England, from England to Europe, frō Europe to this world, from part to the whole: and againe, the fable that he went not to Hades, that is, in trueth, to the world of soules, till his body was buried: and again, his feigning thrise, at Paules, Hades in S. Matthew, cap. 5. twise, with 10. once, where Gehenna is the text, perverting the originall with wresting Scriptures and Fathers to an opinion that neuer came into holy mindes, this excuseth not his Lye, but augmenteth his impiety: that beseeleth all Scriptures of God, and all Divines that ever have bene in the world. Cursed be he that maketh the blinde wander out of the way, and let all the people say, Amen.



*The argument and effect of the Epistle
following.*

I. C. was advised in a worke dedicated to Queene *Elizabeth* and to the most Noble, our King now, That he should not burne for *Gehennas* honour, least he burned in *Gehennas* shame for ever and ever: At the first he skoffed all trueth of God and the King: but being taught how he was caught in his owne syllogisme thus: The place which our Lordes soule went to hence, telleth what *Hades* (his *HELL*) meaneth in the Creede: But *Paradise* is the place which our Lord went to hence: Therefore *Paradise* is the *HELL* of the Creed, being taught how he was caught, he sent his Chaplayne M. *Greffrey King*, obteyning the Queenes hand for his leaue, to agree with his adversarie: and he vpon agreement, returned presently, saying that he should be sent againe: but presently after he came home, hee would write. Conditions were not kept. The libell was still solde: and *Machmadisme* was in it: and a contumelious mockage of Christ and all Christians & Iewes: when he said *Ruben* the Iewe his Ebrew Epistle was forged: whereby he hindred the defence of Christianitie, and deserved rooting out. Besides that, after the King was ours, *Paules* sold the treason of the libel. For not stāding to his covenant, three Greeke Orations plaid vpon him: and one dedicated to the King and *Brettish* nation in Queene *Elizabeths* dayes: And after all, this Epistle. At the first sight he laid the blame on *Bar Lo*, that vsurped his auctoritie, as being guiltles: yet when at the Court a Duke shewed what he had done, he fell as dead, & soone died. The party greened was much greened at his death: because he had protested he never spake against him. Yet as *Ely*, so he by softnes paid for others blame: while he repressed not bad soules. And his Gentlemen wished *Bar Lo* vnborne: as more grieve to the Archbishop then all that ever were his adversaries: not only for his libel against the Scottish mist: full of most deadly treason: and full of blasphemy and lying against God and man: But also for his Satanean declamation at *Paules* against the best Nobilitie, and the best bent for the good of the State: against whom the *Iscariot* railed and raged: whereby the Nobilitie iustly terme him: The vilest that is this day vnder the cope of heaven: as bent against God, the King, the Nobilitie, and all humanitie. So *Bar Lo* will be his notation.

To

To the aged Sir, I O H N of Canterb. Arch-
bishop, grace and truth.



MAISTER Francis Hall told that your G. de-
prived M. Pickard and him of their benefices,
and gaue both to *Bar Lo* (whom he described
after his name, a *babe most bad*) for defending
your *Gehenna*: which hæresie of yours was vsed
for a barr, that you were not fit to confirme o-
thers, who so erred your selfe: against all the
Bible, all Greekes and Hebrewes. That the children whiche you
would haue confirmed and you together may be truly firmed here-
in, behold your owne graunt in D. *Bilson*: to whom in *Bar Lo* his
booke, your grace & wisdom referreth the vnlearned for a lear-
ned defence of your minde: which held that the Creed telleth whe-
ther our Lordes soule went hence. And this is your Proposition &
myne too: and you will aduenture your eternall state vpon it, and
I myne. This it is: The Place into which our Lordes soule went
hence, is *Hades* or *Hell* of the Creed. This position is built vpon
a rocke: that no storme, windes, nor waues can shake it. And if we
agree to what place our Lord his soule went hence, we agree what
Hades or your *Hell* is in the Creed. Nowe to your Proposition,
this assumption D. *Bilson* layeth downe, folio 219. *Paradise is the
place to which our Lord went hence*. Therefore by your owne graunt
Hades or *Hell* in the Creed is *Paradise*. Seeing then the whole
tenour of Moses and the Gospell, cannot mooue you: seeing the
vniuersall iudgement of the Hebrewes for their owne tongue, can
not mooue you: seeing 3000. yeares heathen Greeke cannot mooue
you: and *Eulogines* Patriarcha 1200. yeres old, with all other Chri-
stian Greekes which doe place Abraham in *Hades*, can not mooue
you, and seeing the *Zurick* confession, which sayth, *per Inferos in-
telligimus non locum supplicij designatum impijs, sed defunctos fide-
les, & sinum Abraha* can not mooue you, let your owne confession
mooue you: and publish it in print, that the simple deceaued by
you, may know how you led them to deny that our Lorde went
through the vaile of his flesh into the most holy. Which they that
will denie, may as well denie all religion and truth of God. You
haue most highly iniuried the Maiestie of God: pretending that
Sheol

Shool Psal. 16. was the Devils lodge, which no Ebrew euer thought,
 neither suffreth Moses to thinke: contemning the Gospell for the
 hand of God receaving the holy soule of our Lord: pervertinge so-
 rowes of death into the second death, Act. 2. to befooll all Christi-
 anitie, turning Saint Paul to *Gehennean* darknes: where he purpose-
 lie speaketh of the Gospels brightnes: in these three iniuries you
 staine all the Bible, while you make some iarr from all the rest, and
 befoole the most holy Writers. This your sinne is haynous. So
 your despising of Ebrew DD. For their owne tongue, wilbe holden
 of the Scottish mist and *Brettish* nation, and all nations a brutish
 parte. and no lesse the reiecting of Heathen Greeke, for the Creede
 penned for heathen: and your restrayning of Greeke only to Poets:
 and your teaching as generall that *Hades* in them is vgly, this your
 learning wilbe holden babish. Also where D. *Bilson* reiecteth the
 world of soules, as checking all Iewes in their owne tongue, his
 wrangling was senseles: that he knew no place where soules were
 togeather. Hath he euer seene in this world all bodyes togeather,
 other saw them not, yet the speach, this world is currant with all
 men. And for *Hades* Macedones call it Heaven. *Portus* Dictio-
 narie would haue taught you so much, though you sought no dee-
 per Grätians. And in *Clemens Alexandrinus*, *Hades* is *Iuppiter*.
 To your blame for denying the lxx. in Psal. 110. a warrant for the
 New Test. Greeke, you say nothing, as damned. And D. *Bilson*
 saith: the Greeke Fathers vnderstood not *Iosephs Haden*. Such
 owles you bring to *Athens*: and make your *Wugifte* a scoph to all
 learned. Also you answer nothing to your blame for saying, that
 it were better the trueth of *Daniel* were hid, then antiquitie should
 be disgraced for missing. Others thought it a gracelesse speach. So
 when you condemne Saint Paul for cursing *Ananias*, which thing
 he was bound to doe, by expresse lawes, for stryking treacherouslie,
 and misleading the blind; you check Christ that promised a mouth
 that no aduersarie could resist, and befoole Moses for making a de-
 fence for an open impudent iudge. The blind, the deafe, the officers
 may not lightly be cursed: but in open wilfulnes they be cursed, as
Saul of Dauid, and *Sedechias of Ezechiel*, and the Pharises. Mat. 23.
 Herein you stand at the mercy of God. Moreover touching *Abra-
 ham Ruben* the Iew, you haue iniured Christ our Lord, & all Chri-
 stians most wickedly. If he had not bene answered, all Christians
 had

had bene worse thought of. Now he & all the Jewes in the Empire speak better of Christianity. And some by that haue bene baptized: and one D. told that he would be baptized and come to England: he is the man that prefaced to Aruc. So a rare learned Jew, to who at *Basil* one gaue *Rubens* epistle, and shewed the apostles *Thalmudicall* rare skil, he made request to the Professours, when the party was gone, to desire him to returne to instruct him more fully: (but the party could not) and afore requested his teacher to translate into Ebrew, as he spake to him, the new Testament. This deserued better then your language. You say the party feigned that whiche is written of his praise: and scoph his skil in Ebrew and Greeke: and terme him an asse, and offre all disgrace. For all, Christians & Jewes should thinke you vnworthy to haue the benefit of Christian policie. And as you know you haue the Anathema maran Atha giuen you. It returneth to the giuer if you deserue it not. If your desert be doubles, you are surely miserable: as in your perpetual vntruthes and misvsing of the Realmes authoritie to Satans slavery. So when you scophed the hope in the *Scottish mist*, and the *Brittish* nation, what meant you but to endeuor to set millions to kill one another. Six yeres *Beza* noised a Testament bent badly, and *Genena* meant to kill one for leaning on the *Scottish mist*: as three Scottes there then tolde the party: and *Beza* wrote much alike to your old head. Yet the party boldly printed the *Scottish mist* then to be his King: And now with what face can you looke for any good subiect, who knowes the blessing of the *Scottish mist* turned to a shyning sunne ever to wish you well: after your so great endeavour to overthrow your owne nation; The *Brettish* nation would, as *Dauids* 37. worthies, haue layde their life in their hands for their lesfull Prince, then and now most deare King. And wisheth you, after pardon, to be an harty subiect. Great cause you haue.

To the Reader.

AS Britanie conteyning England with Scotland, a Scott is not born in England because he is borne in Britanie: So Hades conteyning Heauen and H E L, our L. his holy soule going to Hades to his holy ioy, can not be sayd to goe to H E L, because his went to Hades. But the barbarous translation should be looked of al wise & such as would not descend to H E L, to their eternall woe.

A
SEDER OLAM,
that is :

*Order of the worlde : or yeeres
from the fall to the restoring.*

A seconde Apologie for the Angel Gabriels proprietic of trueth, in his holy and healthy message, of the cleerenes and certainty for our redemption : And a further answer to some, litle thinking that all humane Libraries may by them selues, and must by Scripture be controlde :

VVith a long Preface touching the humanity of the Gentry of Cambridge, and higher, in fauour of ancient Learning.

Iob. 24.25.

*If it be not so now, who will disproue me,
and make my wordes nothing.*

1594.

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